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Horæ Subſecivæ:

OR,

Some Long-Vacation Hours Redeem'd,

For the Diſcovery of the True

SAL VOLATILE OLEOSUM

OF THE

Ancient Philoſophers.

Now happily regain'd to the

MATERIA MEDICA:

AND

Diſtinguiſh'd from all other Preparations, partly by the Senſes; but more effectually by its Medicinal Performances, totally extirpating the *Saline Stem of Acids* (the Root of moſt Diſeaſes) and inferring the

Volatile Oleoſe Temper,

The Standard of Health in Humane Bodies.

By *T. Byfield*, M. D. and Fellow of the College of Phyſicians in *DUBLIN.*

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THE

VOLATILE OLEOSE TEMPER,

THE

Standard of Health

IN

HUMANE BODIES.

MAN, the accompliſh'd Draught of the Univerſe, Prince of all Creatures and of the Lower World; for his ſuper-celeſtial and divine Soul has an immortal Ray of the Divine Light, reflected to the ſame, by the ſharp Sight and ſoaring Contemplations of his Mind, which ſhew he is a dependent Spirit on the Father of the Spirits of all Fleſh.

And for his Body he has a beautified Compoſure of the Elements, a perfect mixture in Life, illuminated with an undiſcernable Spark of Celeſtial Fire, the Form of a mixt Body, firſt ſurrounded with a Radical Moiſture, then bound to

an Elementary Body, by the Mediation of the Spirit, giving it individual Being. And Life thus deriv'd is the moſt ſupream and compleat Act of Nature.

For the Souls of Living Creatures are vaſtly diſtant from the dark and earthy Matter of their Bodies, till by this ſubtile mean of an Ætherial Spirit they are faſtned to 'em by the ſtricteſt Tye in Nature.

The former of theſe two Souls I leave to the Conduct of Divines; the latter falling within my Sphere, I'll endeavour to direct into an harmonious Union with the Body, by the help of the *Spirit*, which is a ſmall portion of the pureſt Air, a middle Nature betwixt the Body and Soul; light and inviſible, temper'd with Fire, Volatile, and a moſt pure Subſtance, begetting Vital Spirits. Its firſt Cloathing is with an Univerſal Sperm begot on Sulphureo-Saline Exhalations drawn up into the Air, rowling up and down in the Belly of the Wind, till it takes up its proper Reſidence in the Seeds of Things. And thus deſcending to the Lower Region, it aſſumes the Moiſture of a watery Vapour, and by degrees the Element of *Water*, which is a mean betwixt the Air and Earth; a paſſive yielding Nature, aſſuming multiplied Shapes, apt to mix with things, delighted much

much in motion; fit to receive and preserve every thing that's subtile; capable of the heavenly Influences, and to convey 'em thro' the Pores of our *Earth*, which is an empty place, into which all the other Elements project their Virtues, a proper Receptacle for the Spiritual Elements, a convenient hiding place to conceal the Principles and Operations of Nature. Here I may take notice, how the four Elements, which upholds the Fabrick of the World, continually acting one upon the other, beget and bring to light the fundamental Principles of Nature and Philosophy.

The *Fire* acting on the *Air* produces *Sulphur*: The *Air* acting on the *Water* brings forth *Mercury*: The *Water* acting on the *Earth* brings forth *Salt*: The *Earth* having nothing to work upon, brings forth nothing: So that we must take up with three Principles out of the four Elements. But I must not enter into so large a Field, since I design but a short Lecture, not so much for Theory, as to demonstrate a rational Practice from my *Sal Volatile Sulphureum*, which is the most sensible and beneficial Performance.

I shall therefore consider, that the joyning of the Principles well or ill together makes up a perfect or imperfect Body. And that the prime Agent is the Fire that is plac'd in mixt Bodies,

and

and hath choſen the Radical Moiſture as its proper ſeat, the principal reſidence of which (in Man) is in the Heart, the Centre of the little World, the prime Organ of Life, altho' it be diffus'd thro' all the parts of the Body. But there commanding from its Caſtle, doth move concordantly all the Faculties and Organs, and breath Life into the Spirits, Humours, and the whole elementary Maſs. Its Food is a vivifical Spirit flowing down from the Superiour Natures thro' the Air, which becomes a natural oleoſe ferment and food of Life, without which, neither Man, nor any living Creature, cou'd ſubſiſt: for Man lives not by Bread alone, but by the heavenly Food of Air. Yet the Lamp muſt be fed with the nutritious Juices of corruptible Bodies, which have in 'em a fixt Fire: But the leſs we partake of thoſe Meats and Drinks which have loſt their ſupple nouriſhing Particles, the more evenly we feed our vital flame: For ſalt Meats, ſour Drinks, firy Wines, and ſtrong Drams, are like ſo many fire-works thrown into the Magazeen of the Heart, which will blow up the Man. 'Tis of dangerous conſequence to enrage our *Calidum innatum*, making fluſhings of Wild-fire to run about our Bodies, like flaſhes of Lightning from the Heavens.

As

As the Sun is the Centre amongſt the Spheres of the Planets, and ſcatters its beams downward by its motion; ſo is the Heart the Centre of the Body, which by its perpetual Motion (in Conjunction with the Air in circulating the Blood) ſends heat to the Superficies of the Body, which we allay from day to day with Liquids that penetrate our Pores, and cool it: In imitation of the Air and Clouds, which flying round the World, temper and mitigate the heat of the heavenly Sun. For as the heat of the Sun would deſtroy all things, and nothing produc'd in Nature, if the Air and Clouds did not intervene: ſo wou'd the inviſible central fire of Bodies conſume 'em, if balmy Sulphurs and watery Vapours coming betwixt did not prevent it.

'Tis the univerſal Fire thro' the medium of the Air that governs all the ſubordinate fixt Fires of Bodies: for Air hath ingreſs into Air, and they join themſelves together, Nature being delighted in Nature. And by how much the greater are the Pores, by ſo much the better the Body may be purify'd. Thus beams of Light incircled with radical moiſture are our ſpiritual Nouriſhment: But that will not ſupport us without corporeal Nutriment; the former will avail but little without the latter. We ſtand in need therefore of Food,

that

that the natural Spirits may be recruited, which do continually ſlide forth thro' the Pores; for thus we muſt maintain a ſucceſſive repair of the loſs of Nature. Our nouriſhing Juices are made by the more ſucculent ſubſtance of our Meat, whereby the Parts and Humours of the Body are reinforc'd. The radical Moiſture is renewed out of the purer Particles of Blood, with the celeſtial Influences intermingling with 'em by Reſpiration. Thus the natural Ferment of Man's Body, as well from his ſpiritual as his corporeal Diet, ſeems to conſiſt in a Sulphureo-Saline Temperament, which Vital Union becomes more inbodied in oleoſe Salts, and then aſſumes a greater Corporeity.

The ſpiritual Sulphurs are exalted with the Volatile Salts, and beget a mild and eaſie Ferment in the happy Concentration of the Principles; from whence the fix'd parts receive their vivid Impregnations, and the inſite Fire is fed with its proper *Pabulum*, and kept from rebelling.

In all things, near the Principle of Life, is a ſmooth, ſupple, oily Subſtance: in all Seeds we find it more or leſs, therefore from ſo ſmall Bodies as Seeds, Oils are drawn. The Subſtance of all animal Sperms, that of Eggs, and many other things, will help to demonſtrate that 'tis an oleoſe Body that early covers the Principles of Life,

Life, till they are cloathed with our Bodies, as our Bodies are cover'd with Cloaths.

But when the inbred fire is harſh and inrag'd, thro' defect of this Balſom and Union, and by the contrary abounding of Acids; then the Spirits are inflam'd, the Oil burns, the *Stamina Vitæ* ſhake: At length the purer Elements fly the Texture, the mixt Body diſſolves, and the Corruption of the frail Elements come to a loſs: The Ætherial Nature returns to its native home, and there is nothing left in the Carcaſs, but a perturbation and confuſion of the corruptible Elements, having loſt their Governour. Then reigns Corruption, Death, and Darkneſs, in the deprived Matter; until the virtue of Heaven does again flow down into it, and ſummoning the wandring Elements re-inkindles the weak light of a new Form, and re-aſſumes the Elements into the methodical compoſure of a new mixture.

Life is an harmonious Copulation of Matter and Form, conſtituting the perfect Being of an individual Nature; the Health of that Life is a regular Aſſumption of the Principles into magnetick Love, wherein our natural Fire, retain'd by ſpiritual Sulphurs, lies well beded in Oleity, rightly ſeaſon'd with Nitro-aereal Salts; not lock'd up, depreſt, or drawn out beyond its Centre. And this I call the Salino-ſulphureous Temperament, which to preſerve or reſtore, is the Scope of Medicine, the Deſign of Phyſick and Phyſicians.

I am warranted in this rational Conjecture from ſome experimental Obſervations, which is as near as humane ſight can penetrate. 'Tis true, theſe things in their own nature, are inviſible and tranſacted in ſecret, which makes 'em not underſtood by the generality of Men, who know not the *occult*, much leſs to make it *manifeſt*; and are altogether unaccuſtom'd to ſuch Contemplations and Experiments. Nevertheleſs they are not to be look'd upon as Dreams and Fancies; no more than the Spirit of Life, which animates 'em. For altho' Nature is not viſible, yet ſhe acts viſibly from a volatile ſulphureous Spirit, which executes her Office in Bodies.

'Tis generally granted, that Life lies eminently in the Blood; and ſo I ſay, and that from its abounding with a pure Sulphur and a volatile Salt, which are demonſtrable. *Sulphur* illuminates, gives Tincture and Centrality; What Red more beautiful and more vivid than in good Blood? and what a fibrous Conſiſtence has it? That there is plenty of volatile Salts appears to an Artiſt, who can extract 'em; beſides, 'tis evident to all, by Sweat and Urine, both which abound with volatile Salts. But ſome may ſay, the *Ingeſta* of Meats and Drinks may ſupply thoſe: no, it cannot be, for theſe Diſcharges are larger than they amount to. Be pleas'd to make the Experiment of living with Bread and Water for one Week, and uſe hard Labour, yet you'll find your Sweat and Urine well

well impregnated with Salts; very few of which proceeded from your Dyet. The great Repairer of these is the ambient Air in which both are eminently, and therefore plentifully convey'd in breathing thro the Lungs to the Blood, helping it to sanguifie the new Access of Chyle, in bestowing vital Ferment and a vivid Colour.

I'll take it for grant, that by this time we are agreed on the Point, *viz.* That the healthful juvenile Temper of our Bodies consists in the Harmony of our spiritual Sulphurs and volatile Salts, which magnetically join to the subjected Natures, and gives 'em their proper seasoning: These tun'd with vital Air rarifie and illuminate our Bodies, still preserving a due Regimen of our inbred Fire, and a healthful Government of the whole Oeconomy.

This Temperament preserv'd, is an Antidote against all Diseases and Decay. 'Tis true, 'tis very nice to hit and keep it, because we deal so low in the corruptible World, and depend so much on corporeal Supplies for our Subsistance, and are liable to so many changes of Seasons, Weather, and Chance, that 'tis no wonder so few make up a competent number of Years: Yet 'tis good to know the Standard of Health, that we may still be aiming at that Mark, some near Approaches to which, will preserve Life, altho' it is not acted with that Satisfaction and Pleasure the compleatly healthy do enjoy. But to lye under riveling

Acids, ſcorbutick Wildfires, Stones in wrong places, Tartar in Joints, rambling and fixt Pains, and forty more troubleſome Diſtempers, which make the Body ſuch a Clog to the Soul, that to a generous mind 'tis the greateſt Puniſhment in the World to attend upon it, in blowing its Noſe, wiping its Breech, dreſſing, undreſſing, waſhing, combing, cleaning, and clouting it, in order only to the eating of Water-gruel and drinking Small beer with him. Who would not rather be at ſome Pains, and Coſt too, to make him a little better Company for himſelf and his Friends, by introducing that ſmooth, oleoſe Temper I have already deſcrib'd. And where that does bear ſway, the Saline Stem of Acids cannot ſet up to play its Pranks. The inbred Fire is kept ſo truly delighted and entertained with thoſe Solar Gueſts, that it can't turn ſour or ill-natur'd. For the Sharpneſs of all Salts ariſes from the inſite Fire of Mixts: And the more the fixt Fire is urg'd, the greater the Sharpneſs; from both the Blood's corrupted, and many Diſeaſes are deriv'd throughout the whole Body, which exerciſe the utmoſt Skill of Phyſicians, and notwithſtanding all their Cunning, they are often baffled by 'em.

So great is the Energy of Acids, that it preys upon all the Sulphureity in the Blood, till it has devour'd its whole Tincture, and left it ſizy, or turn'd it into Matter, at leaſt ſeveral Colours; but robb'd it of its Life;

Life; and tranſmuted the other Juices into a Vitriolick Tartneſs. Such Acids will corrode Metals, eat Holes in Iron, and make the Sulphurs putrid and ſtink, to the offending of your Noſe.

But I'll ſhew in particular Diſtempers ſome of the many Miſchiefs that ariſe from this Root of Acids. the grand Enemy of Man's Health. Our natural Fire diveſted of its vital Allay grows burning and ſcorching; and being fed with the Fires of mixt and diſturb'd Elements, at length puts on a raging Fit and ſharpens all the Humours; and when 'tis more intenſe, enkindles the Ætherial Spirit, and becomes a ſtrong Fever, more difficult to cure than putrid ones, and when it becomes mortiferous, uſually ends in Convulſions: if it be not timely underſtood, and ſupply'd with proper *Alkali*'s in the method, and often enough repeated to correct the Acids. But when by good Conduct you get it to a Remiſſion and then an Intermiſſion, it is like to iſſue well. For in the Intervals you have time to apply *Alkali*'s, which abate the Fire by abſorbing the acid Fuel: for Acids commonly cauſe this Fire, and this Fire creates Acids. This ſeems to be the Reaſon of the uſe of *Jeſuits Powder*: 'Tis freely given in Intermiſſions, ſerving to good Purpoſes, becauſe impos'd ſo long, till it ſhall do ſomething. Not but that other *Alkali*'s may do as well, nay, it may be better in ſome Caſes, if adminiſtred in as large Doſes, as often repeated, and as long continu'd, and

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I doubt not to say, with less injurious Consequences.

But *Jesuits Bark* at present is got in fashion, and must be so, because it sometimes does the Feat, tho seldom consider'd how it comes about; but reverently look'd upon among the occult Qualities, which to examine is reckon'd unmannerly, because difficult. In continued Fevers of pure accension, Blood-letting is proper in the beginning, and a close Application of *Alkali's*, and there are of such sort as may be securely given, although the Fever neither intermit or remit. But the *Jesuit* must not be so us'd, he plays Tricks in a Paroxysm: for besides his *Alkalisate* absorbing Quality, he has a churlish Roughness and Stipticity, which at sometimes recommends him, but at other times makes him very ill Company. Where the Fever comes Aguishly, or intermittingly, with Cold and Heat by turns, thro' the abundance of indigested roapy Humours; here *Jesuits Powder*, by its Astringency, Roughness, and Bitterness *Sui-generis*, besides its *Alkalious* Quality, becomes a very good common Remedy, if well apply'd. But in all Fevers arising from Fætid Sulphurs, which are to determine in seasonable Separations to the Superficies, there *Jesuits Powder* is altogether improper: but the Variety in these sort of Fevers is so great, that 'tis not at present to be medled with.

The Rise of the *Scurvy* proceeds from the Blood impoverisht and separated; for when the lively vi-

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nous Spirits are exhal'd, what remains divides into two parts, a watery and a thick Substance; which latter being of a Tartarous Nature, is impower'd with a faculty of turning the Juices into Acids. The watery part conveys to the Glands, and by them to the Superficies a fiery, sharp, thin Humour, which frets and corrodes the Gums and Skin, sometimes breaking out on the Hands and Legs, and will run a great quantity of clear and limpid, but sharp Water: and from the Tartarous Fund this is supply'd, which still transmutes the thinner parts of your Aliment into this sort of Acid Liquor. Until the Blood shall be again brought to its due Mixture, by the Addition of a *sweet Sulphurous Spirit*, the lively Principle that gives Tincture and keeps it in a just Consistence, and makes it perfect. And thus it becomes a Medicinal Fountain from which all parts are supply'd, according as they differ, each by its attractive quality drawing Nourishment peculiar to its kind. From this decay of lively Principles, and Separation of the Blood, tho' with some Alteration, where the flegmatick Humour more abounds, and the Tartarous Body less, proceeds those Overflowings and inundations of the *Dropsie*, which tho' of fatal consequence, if confirm'd, yet taken in time, by proper Medicines and Methods, may be prevented.

The *Gout* is a Distemper that owes its Original to *Tartar*, which in the extraordinary undue Ferment of

of the Blood is work'd off into the extream parts, thro' ſmall Meanders, and lodg'd in the Interſtices of Joints, from whence it can't return: and by repeated Ferments increaſes its Maſs to a viſible chalky Subſtance, which is of a dry ſtiptick Nature, that by degrees drinks up the Joint-water, and loading the Socket, renders the part crooked and uſeleſs: tho' in all it does not come to this height; nor needs it, if timely care be taken. The *Stone* differs but little from it, unleſs in Scituation. Many other Diſeaſes are deriv'd too from this general Root. But becauſe the Miſchiefs from Acids and ſick Blood are more obvious than their *Remedies*, I ſhall therefore betake my ſelf to the Deſcription of a Univerſal Noble Medicine, abundantly qualified to bring about the great Deſign of Health, and reſcue Life from the innumerable Dangers wherewith it is ſurrounded.

THE

The True

SAL VOLATILE OLEOSUM

OF THE

Ancient Philoſophers.

FRom what I have ſaid already it may appear that the *Volatile Oleoſe Temper* is the moſt natural to our Bodies, and governs beſt our *Calidum innatum*; contrary to the *Saline Stem of Acids*, which divides and precipitates, enraging the inſite Fire, ſcattering it up and down, ſcorching the Body, till it has one way or other ruin'd it; like flaſhes of unbounded conſuming Fire from the Heavens.

In order therefore to the preventing of ſuch Deſtruction, I have laid my Deſign in Phyſick, and liberally expended in preparing two general noble Remedies; a *Panacea*, which I formerly treated of, and this *Sal Volatile Oleoſum*; for extraordinary *Directors* whereby leſſer or greater Aberrations may be reclaim'd to a due ſtate of Health.

For altho' all Perſons that are declin'd from a juſt Temper, are not immediately turn'd out of their Beings; yet ſo many live in pain, decaying, and waſting away, that 'tis grievous to a Phyſician, beſides a great Reproach to Art, to hear 'em complaining and crying out their very Lives are burthenſome.

There are indeed ſome wonderful ſtrong Bodies that will hold out thro' courſes of Exceſs to great Ages. But hundreds, for one ſuch, go early to the Grave; and they too, with ſuch hail Conſtitutions (in all probability) might have liv'd much longer with Temperance: I'm ſure they ought to have liv'd to much better purpoſes. But 'tis not my buſineſs to diſturb ſuch tranquil Souls, who riſque their Lives in a perpetual Tickle of Senſuality, aways ſtimulated with the wild fires of Wines and Drams, to the committing of very odd Actions. Thus the glare of borrowed Lights preſent phantaſtical Ideas which to repreſent in Figures to the view of others require the niceſt Artifice of the Senſual Man for their Equipment. Then appearing very taking with ſuch as are led by the ſnares of their Senſes, no wonder ſo many dance after theſe *Ignes fatui*, willing rather (than to be at the pains of ſerious Thinking) to run *ſecundo flumine*, with the Croud, chaft and heated with Deſires: As tho' the Fall of Man had been their Happineſs,

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and 'twere a Divine Bleſſing thus to be brutify'd. But I'll betake my ſelf to the aſſiſtance of the Infirm, and ſuch as thro' the want of bodily Health know how to value that. And here, if perſons will but contribute one quarter of that Care about themſelves, which I have done faithfully to preſerve and ſerve 'em, abundance of complaints wou'd ſoon be remedied on very eaſie terms.

I appeal to every one, whether 'tis not a fair deſign in Medicine, to aim at the right Amendment of the Spirit of Life, which animates the mighty lump of Matter, the Body. Alas! what are We without it? and by what ſmall inviſible Power is ſo great a maſs of Matter lightly mov'd about at pleaſure? When the Spirits are rich and well united, how ſupple, gay, and vivid, are all the Senſes and Organs of the Body, how concordantly, do they move in all their juſt Dependencies? no one griev'd on afflicted to abait the Harmony.

Now a true *Sal Volatile Oleoſum* is the faireſt Medicine to lay down for theſe purpoſes: Becauſe every one may be a Judge of what he takes, and of what is true from falſe: And to help 'em in this Diſcovery, and a little elucidate this Univerſal Remedy, is my preſent Buſineſs.

But firſt 'twill be neceſſary to preamble the great Difference there is between *Compoſitio* and *Miſtio*, the one being a Conjunction of Bodies in place,

the other in quality and conſent; the one *imperfecte miſta*, a Confuſion, the other a Union.

Compoſitio is the joining of Bodies without a new Form, *Miſtio* is the joining or putting together of Bodies under a new Form. For the new Form is *Commune Vinculum.*

Natural Philoſophers know that *Compoſitio* is *Opus hominis*, and *Miſtio*, *Opus Naturæ.* Man makes a fit Application of Bodies together; but the perfect Fermentation and Incorporation of 'em muſt be left to Nature, to make that *Continuum* which otherwiſe is but *Contiguum.*

'Tis therefore a great turn of Thought, to find out the Art of compounding in Life; ſo that Mixtures at firſt troubled, may grow after clear and ſettled, by the benefit of Reſt, Time, *&c.*

The due Contemplation of Nature, as well above as below, and ſome competent Knowledge how the ſuperiour act on inferiour Bodies, ſeems to me altogether needful. For the Heavens do not enrich themſelves by the Earth and Seas; nor keep no dead ſtock, nor untouch'd Treaſures of that they draw from below: but what they do take up, they return and ſpend in Dew and Showers impregnated with Life and Power.

This Conſent in Nature, and ſome other luckey Hints, have prov'd ſufficient to beget my *Sal Volatile Oleoſum*, which is a Nitro-aereal volatile

Salt

Salt magnetically ty'd (by the Knot of Love in Nature) to a luminous Sulphur. 'Tis more Philoſophical to call it *Sal Volatile Sulphureum.* But to ſpeak it at once, 'tis Spirit of Air, and the beſt ſeaſoning in the whole World of Animal Bodies in Life. For by Philoſophick Management, the trueſt, pureſt, and moſt wholſome Volatile Salt may be extracted from the Air; and the firſt begotten Oleity in the World; which tranſparent radical Moiſture (prior to all ſpecifick Lives) has ſome portion of the univerſal Form that animates it: And this may properly be call'd a luminous Sulphur, which is the root of all Oleity; for I wou'd have it take the Name Oleoſe when the Sulphurs are cloath'd upon more bodily; and thus you may deſcend to the more groſs Bodies of Oils and Fats. But to comply with the common Meanings of Men, I'll call my Medicine no more than *Sal Volatile Oleoſum*, but then it muſt be conſider'd as perfectionate. And without doubt 'twas ſome *quondam* great Philoſopher (favour'd with a propitious Birth) that firſt diſcover'd this Union in Nature: And ſome learned Doctor ſearching into Sacred Remains, an Admirer of the Diſguis'd Learning of the Ancients, that robb'd the Philoſopher of the Name, but not the Secret, and handed it down to our Age. How cou'd elſe ſo many agree in the name, and not underſtand the reaſon

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or truth of the Medicine. Yet every one can talk of a *Sal Volatile Oleoſum*, and every little Proceſs-monger can make it. That I expect in a little while to hear it cry'd about the Streets like *Elixirs* made of Brandy, Jalop, Seeds, and Licoriſh. Whenas by the name *Elixir*, the Philoſophers of old mentioned their moſt Venerable Secret; but now 'tis profan'd and affix'd to a parcel of murdering Traſh. And the World finding ſuch ſorry Stuff under the higheſt Titles in Philoſophy, have of late damn'd and ridicul'd the whole Science. But I admire the Wiſdom of the Ancients in vailing ſuch glorious Knowledge under their Hieroglyphical Figures and Ænigmatical Expreſſions, to ſecure it from barbarous and profane hands. No, let all their Followers, the true Sons of Art, become worthy of uſeful Rarities, by imitating their Piety and Honeſty: then I wiſh they may find *Ariadnes* Thread to conduct 'em thro' the deluſive Windings of this intricate Philoſophy.

'Tis one of the greateſt Misfortunes of latter times, that all Medicinal Experiments are put out to making. The Phyſician muſt by no means now-a-days know more than half of his Art, having nothing to ſhew but *multitudo librorum*. The compleateſt Medicine wou'd ſtigmatize him with Quackery, altho' it is the Accompliſhment of all his Learning.

Nothing's

Nothing's more difficult than to hit a Curioſity aright, which the beſt of Authors have difficultly enough diſcover'd: And he's a very ſenſible perſon that can correct twenty miſtakes in a Preparation, and by them grow wiſe enough to bring about his end. And 'tis not a low educated perſon can thus improve, he will take *quid pro quo*, and if the Phyſitian is not experimentally skillful he muſt be put upon, and conſequently his Patients: Thus we become full of *Medicines* but no *Remedies*.

For if any one can but raiſe a Volatile Salt from Horns or Bones, and join therewith ſome Aromatick Oils, which for Odour and Thinneſs couple to the beſt advantage with his Salt, then he cries out preſently, 'tis a *Sal Volatile Oleoſum*, altho 'tis no more a Medicine than a gilt Shilling is a Guinea. And Miſtakes herein are of fatal conſequence to them that rely on ſuch Preparations: for they are at once bantered out of their money, the time of helping themſelves, and thus by delay out of Life too ſometimes.

I affirm, 'tis not from Horns, Hoofs, nor Bones, which abound with Salts; no, nor from Sal Armoniac that this Remedy can be drawn. For altho' there be plenty of Volatile Salts, which Chymiſts call ſo, that by the force of Fire will come over the Helm; yet they bring with 'em ſomewhat of Fixity, petrifying Diſpoſitions, and cauſtic

cauſtic Qualities. And as for Horns and Bones, they are endow'd with very fætid, corporal Oils: ſo that from theſe they borrow only a little pungent Salt dilated in a Phlegm, which is ſo poor a Vehicle, that the Salts will drop through to the bottom of the Glaſs. Now having made a ſhift for his Salt, the Chymiſt is to ſeek for the Spiritual Sulphurs or oleoſe part, which conſtitutes the Medicine. Here he's at a loſs in Philoſophy, and bluntly takes an oily body to join to his Salt; and becauſe he finds the groſſer bodies of Oil are greaſie, and wont mix well, he wittily turns one Thought to the purer Oils of Seeds or Aromaticks, and there he gets a Scent too, and finding they will hang about his Salts, he then pronounces *ore rotundo* that 'tis the right *Sal Volatile Oleoſum* of *Silvius de le Boe*, or of ſome other cry'd-up Doctor, whoſe Reputation can ſupport it; not regarding *Science*, or the Medicinal Virtues, ſo long as 'twill paſs for a Commodity in Trade.

I muſt confeſs, 'tis very difficult, and a great piece of Art, to prepare this Medicine, ſo as to anſwer learned Teſts and Phyſical Intentions. For the Salts, as well as the Sulphurs, are deeply conceal'd in Nature, and their Union is a great myſtery, as nice as the Subtile mixtions in Life; not to be received into one another by the Philoſophers adjoining, altho' he muſt have a hand in the buſineſs,

buſineſs, till his Deſign is wrought about by Art.

The Sulphurs muſt be ſpiritualiz'd that mix with Volatile Salts, and be united by the mean of an Ætherial Spirit, and held to view illuminated and perfectly united. As in fine fermented Ale the Water, Malt, and Hop, are ſo entirely one, that Art can never more ſhew the Ingredients apart; all three make up one thing, call'd Ale.

I have well conſider'd the Vegetable nature, and in the Mineral Kingdom have much pleas'd my ſelf with fine Sulphurs, difficultly enough obtain'd from Antimony; but yet am diſappointed in both. Animals methinks ſhou'd ſeem to yield the beſt Sulphureous Volatile, as neareſt of kin to our Natures: but ſo ſubtile are the Spiritual Elements, that they wing away with Life in one quinteſſential form to the Aereal Manſions, and leave you only their corruptible Natures to work upon.

I cannot imagine where to apply my ſelf in Nature for a very wholſom *Salino-Sulphureous Volatile*, unleſs it be from the Atmoſpherical Air, where Nature forms the Univerſal Sperm of the World by her heavenly fire on the gentle and ſoft Sublimations of the purer Elements, and incorporates 'em to your hand, beyond the profoundeſt skill of the moſt inquiſitive Philoſopher, altho' he have laminated the greateſt part of Nature on *Vulcan*'s Anvil.

For amidſt all the Variety of Salts and Sulphurs in the World, which are as many as there be Species of things, none can be more agreeable than what's drawn from this general Bank of Nature; whence I borrow not only my Matter, but therewith ſome portion of the Univerſal Form, and that's a lively Touch indeed.

And ſince I can find here what I want, why need I look any farther. I have rov'd and ſearch't as well as others, but reckon I have anchor'd well at laſt, conſidering I had no Pilot. And he will prove a luckey man that hits my Knack, or rather diſcovers ſuch a *Terra incognita* in Philoſophy, altho' I give him here that aim which I never receiv'd. But ſhou'd he find my Bait, yet one half of the Skill does not lie in catching my ſtarry Volatiles: for I do aſſure him, he muſt well underſtand, and have long labour'd in Experimental Philoſophy, before he ſhall be Maſter of this Rarity in Nature. *Dii omnia laboribus vendunt.*

However, 'tis curious to know the Operation of Nature, and how ſhe produceth things by her Workings which requires ſubtilneſs and quickneſs of Mind; for ſhe is not perceived by vulgar eyes. 'Tis neceſſary to learn firſt with the Brain and Imagination, if 'twere but to ſave labour and charges in Fires and Glaſſes. Beſides, there is no pleaſure in the dull compoſition of things. Give me vital

Prin-

Principles wreath'd together by a magnetic Virtue, whence they become a ſure food of Life, and ſecurity from the haſty ſeparation by Death, which is nothing elſe but Life ſeparating it ſelf, by its ſelf, from a Corruptible Body. But if any petulant *Sophiſter*, ſtiff in his Opinion, ſhall oppoſe theſe Experiments, let him know, that what he aſſumes on Truſt, I make good by Tryal.

Now in deſcribing more particularly the Virtues and Uſe of this *Remedy*, I'll begin from its firſt entrance into the Body. In the Stomach theſe Sulphureo-Saline Volatiles do looſen and cleanſe away all viſcid clammy Humours and ill Digeſtions; they correct the auſtere and acid Ferment, which gives Heart-burn, Sourneſs, Pains in the Stomach, Flatulencies, Collicks, Convulſions, and ill Vapours offending the Head. And they bring in that Oleoſe Volatile Temper, which cauſes a good Digeſtion, well govern'd Bowels, and a right nutritious Chyle wherewith the Body is ſupply'd throughout with wholſome Juices. The food precipitated and hardned by Acids ſticks to the folds of the Stomach like Glue, and being too long detain'd, turns putrilaginous and auſtere, becoming a Load on Nature, to the great diſturbance of the Spirit of Life and Temperies of the part; from whence great Oppreſſions, Strugglings, Faintings, Fluſhings of Heat, Palpitations, and ſometimes

very dangerous ar ' ſudden Miſchiefs enſue: but if they do not ariſe to ſuch haſty deſtruction, yet theſe Acids will by degrees ſo debauch the true deſign of the Stomach, and corrupt all your Aliment, that inſtead of a well-digeſted wholſome Nouriſhment, you muſt be ſupply'd with ſharp, corroſive Juices throughout the whole Body. Till at length you'll find the Blood and all things ſpoilt, and all the Bowels and Organs griev'd. And then ſupply your Bodies with the ſofteſt things in Nature, and the greateſt Art in Cookery, all is preſently ſpoil't in this vitiated Stomach.

But here you may again remedy theſe contrary Ferments and abounding Acids, and vanquiſh the Root of 'em: and not only ſo, but in lieu thereof regain a well-condition'd Stomach, oily Bowels, a true natural Ferment; and a Supply of Oleoſe Volatile Particles, which mixing with the Chyle renders it not barely nutritious, but medicinal and balſamic. And this is not all, for they give a laſting Vigor and Strength to all the nervous Texture, cauſing a round Ability of the whole Body. Beſides, pleaſing Gas's aſcend the Brain and recreate the Senſes, inſtead of cloudy noxious Fumes.

And becauſe ſo many Diſeaſes are to be remedied in the firſt Digeſtion, from a well-govern'd Stomach. And that it is the moſt ſociable and entertaining Organ; I muſt have one Bout at him more;

more; but first shew, that the Glandules glutted with these Sulphureous Volatiles, convey in chewing a very wholsome *Saliva* into the Stomach with your Food, instead of a Scorbutic, Vitriolic Flegm. And that these subtile Particles enable the Stomach to such pleasant agreeable Actions, that he plays the Wanton with all his *Pabulum*.

This Medicine keeps the Orifice of the Stomach clean, and as tite as that of the *Anus*, folds up all the expanded Wrinkles, reimpregnates remaining Food, and gives a thousand pretty pleasing Touches (besides substantial Services) to the whole Body. It suffers no canine Appetite which ravenously devours what it can't concoct, sometimes to disgorging; but gives a well-bred Desire, which will equip you for all the Dainties of a Luxurious Table, and warrant the decent carrying off thr Largesses of Friendship.

The Lungs, and all its Pipes, are herewith cleans'd of tough foul Spittings, thickned by a præternatural Heat, which causes Consumptive Pthisical Coughs, Asthmatick Weasings, and straitness of the Chest, not to be reach'd by Syrups, Oils, Licks, Slops, or Lozenges, which offend the Stomach, and feed the unnatural Fire. But this *Sal Volatile Oleosum* subtilly and sweetly insinuates it self by the Blood, and thro' the Pores, into the minutest Passages, and there nobly and evidently displays its Virtues.

'Tis

'Tis the greateſt *Antiſcorbutick* yet diſcover'd, which is obvious to every one that conſiders how it deals with the *Saline Stem*, and all its Productions. It meets with it in every Form, by its powerful penetrating Nature, cloſely purſuing the moſt malign Atoms, clipping the wings of all fiery flying Acids, which ſting the Body, and deface it. But my Paper will not admit of enlarging on every Diſtemper.

In all Fluxes of Blood by the Noſe, Lungs, or downwards, occaſion'd from Acids, 'tis the moſt prevailing Medicine. 'Tis a powerful Diſſolvent of petrify'd tartarous Salts, therefore of ſingular benefit to ſuch as are afflicted with *Gout* and *Stone*; for herewith they may (at leaſt) prevent the Increaſe of either, and keep off the Fits of both. And I have reaſon to believe, waſte away the petrify'd Matter already lodg'd.

For that teizing Diſtemper call'd *Vapours* among the Ladies, and *Hypocondriac Flatus* and Stretchings among the Gentlemen, 'tis a *non pareil* in their Claret, Cyder, Ale, or other Liquors drank *ad libitum*.

'Tis a great Reſtorative of Age, from Rheums and Wind, Decay, and Wear and Tear.

'Twou'd ſave a thouſand Children in a Year from dying of Convulſion-Fits.

'Twill

'Twill ſecure from, or cure all the Diſeaſes of the Brain, as Coma, Lethargy, Carus, Apoplexy, Palſie, Falling-ſickneſs, Vertigo, Madneſs, Catarrhs &c.

All Aguiſh Diſtempers, Rheumatiſms, Dropſies, Jaundies, &c. are Remedied herewith. But I hate to enumerate Diſeaſes at this rate: 'Tis ſo rank Quackiſh. I need not here mention the many Caſes in Chirurgery that are deriv'd from ſuch an unwholſom Fountain, not to be cur'd by the Plaiſter-box only, without eradicating this Saline Stock, and renovating the Blood, by ſome ſuch balmy Medicine, that diſpoſes all the dependent Juices, Fleſh and Organs to healing. I ſhall only ſay in general, that to reſtore the Vital *Sulphurs* of the Blood is abſolutely neceſſary to a ſound and ſpeedy Cure of Wounds, Ulcers, and other ſharp Eruptions on any parts of the body, of whatſoever Name or Nature they be. And if I ſuggeſt this *Sal Volatile Oleoſum* as a prime Remedy for ſuch internal Services, it may be taken by the by, for a friendly *Item.*

For all the Drinkers of *Bath*, *Tunbridge*, or *Epſom* waters, or any others, 'tis a worthy Companion. And ſo it is for all engag'd in long Journeys or Voiages, aptly ſuiting every Climate. Uſeful to all the World of whatſoever Language, Nation, or Country, provided they are Animal Bodies, and

and not Stocks or Stones, or condens'd Air.

'Tis useful from the birth to a hundred years of Age, to cherish and uphold that vital Congruity we desire to maintain with the Superiour Natures. All shagreen Constitutions and Tendencies to Corruption, *à quacunque causa*, may be relievd hereby.

In the great variety of acute cases, it manifestly shews its power in its homogeneal Virtues, standing by Life in all the Attacks of mortiferous Diseases. But 'tis impossible I should here, at a random guess, prescibe the proper Seasons, Doses and Repetitions of the Medicine, altho' I may pronounce it the most effectual Remedy: I protest, I know not what to Substitute in its place. And I may be thought as competent a Judge of good Medicine as any other, having been many Years very curious in the *Materia Medica*. After all, I care not Ninepence for the Opinion of those that decry what they cannot understand. I shall content my self to be the sole Possessor of so excellent a Remedy. Farewel. Excuse him however, who desires to deserve well. And so, long may ye enjoy these my Labours to the Glory of God.

From my House in
Great Carter-Lane
near St. Paul's.

FINIS.